



## SHAS Mosque: Heart Of IIUM

### What are the functions of a mosque?

#### **Mosque is a place where the pleasure of Allah are sought**

Imam Bukhari & Imam Muslim reported that the Messenger of Allah (S.A.W.) said, "Seven categories of people will be under the shade of Allah on the day where there will be no shade except His: (One of them) A man whom his heart attached to the Masjid."

**Mosque is a school and university that welcomes everyone**, day or night, summer or winter, requiring no application form or permission, and it does not turn anyone away be they young or old, male or female, Muslim or non-Muslim, black or white Arab or Non-Arab.

**Mosque is a center for learning and teaching.** It is the place where the learned teaches the Islamic knowledge like Islamic Creed (Aqidah), Jurisprudence (Fiqh), Manner (Akhlaq) and other knowledge which is beneficial for the ummah such eco-

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Anas narrated that the Prophet (SAW) saw some sputum in the qiblah of the mosque and he got so angry that his face turned red.

Then a woman from among the Ansaar came and scratched it and put some perfume in that place. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "What a good deed this is."

[Sunan an-Nasaie: 728 and Ibn Majah: 762]

*"Your small contribution to mosque is great in the side of Allah, Serving Mosque get you closer to the Jannah. Spreading Salam among Muslims, strengthen your love of brotherhood".*

## Rector



Given its primary function as a place of worship and gathering, the mosque's role encompasses positive effects on all aspects of life, away from disrupting the positive functions of other components and pillars of society. It is known that during the time of the Prophet (PBUH), the mosque was not merely dedicated to performing the prayers nor restricted to men or a certain age group. On the contrary, the mosque was the axis of the whole society, a centre of leadership and management of public affairs, an edifice of learning and knowledge dissemination, a house of the judicature, a venue for meetings, an incubator for character refinement and a base for constructive media activities as well as a centre for social solidarity. Above all, the mosque undertook the responsibility of investigating the populace problems and initiating solutions. This pivotal multi-function role accounts for the central position assigned to mosques in the Islamic city planning where the city districts and markets were closely linked to the all-

inclusive mosque in the same way a heart is linked to lively arteries.

The anticipated role of a mosque makes it a resort to mass groups, of all types and diverse needs, who benefit from positive oration which sharpens the intellect, cultivates good will, fosters positive emotions and guides to the path of virtue, true religion and beneficence throughout the course of life. It is proper for the mosque congregation to avail themselves of the Quran and Sunnah learning rings, the courses on Islamic legal and cosmic sciences, awareness and guidance programmes and workshops, volunteer work and activities related to youth and children and anything that serves the public interests.

Since SHAS Mosque is located at the center of our University, I would see it playing an important role by carrying out all the above said functions in line with the vision and mission of the IIUM. The office of the rector always gives full support to all the activities of SHAS Mosque, which benefit the IIUM community in all aspects of life and strengthen the Islamic ukhuwwah among them. I also would like to take this opportunity to wholeheartedly thank the SHAS Mosque's Office for publishing this first issue of the SHAS Mosque Bulletin. May Allah reward all the sincere efforts by the SHAS Mosque that ensures the smooth running of the IIUM Family Project as it was designed. Amin.

## Director



One of the most important attributes of a lively and vibrant community is a strong sense of responsibility and the readiness of individuals to generously offer their commitment to help and serve. Collectively, this is widely called volunteerism. A volunteer, of course, is someone who freely serves his or her community or an important cause for no personal gain other than a desire to improve our condition.

Prophet Muhammad (s.a.w) said: "A Muslim is the brother of a Muslim - he does not wrong him nor does he forsake him when he is in need; whosoever is fulfilling the needs of his brother, Allah is fulfilling his needs; whosoever removes distress from a believer, Allah removes from him a distress from a distressful aspect of the Day of Resurrection; and whosoever conceals the faults of a Muslim, Allah will conceal his faults on the Day of Resurrection." [Sahih Bukhari and Sahih Muslim]

In Islam, volunteering is an important element of faith (iman); it is praised and rewarded. The Prophet Muhammad (s.a.w) said "Faith has more than seventy virtues, the highest of which is the declaration of faith and the lowest is removing harm from the way." The volunteer work of many brothers and sisters in our community are among the high virtues of faith. They do their work silently, patiently, and for the sake of God.

Therefore, in this first edition of the SHAH Mosque Bulletin, I am sincerely inviting both academic and administrative staff of IIUM to register as a member of the Mosque Volunteer Corps (MVC). The Mosque volunteers are an important part of the fabric of our IIUM community. I have the confident that MVC, through its sincere and devoted members, could help the IIUM to obtain all its objectives and of the IIUM Family could certainly be achieved.



## Director of IIUM Mosque

Dear Brothers and Sisters,

I had noticed that mosques in many cities of North America are blessed by a great group of volunteers: men and women, young and old, professional and retired, who give their mosques a unique and distinctive mark. For example, Mosque Foundation of Chicago is one of the busiest mosques in America, serving a community of more than 50,000 Muslims. It said that, the Information Technology Committee is formed by a few members who have busy full-time jobs in corporate America. They somehow spend hundreds of volunteer hours to plan and provide oversight to the new website and the newsletter, as well as study and make recommendations for the IT requirements of the Mosque expansion project. Their effort is priceless, though most of the community may never know the great work they have done.

More than twenty volunteer committees spend hundreds of hours meeting, planning, training, and working to provide educational and social services, maintain the Mosque, organize events, engage in Interfaith dialogue, meet with public officials and media representatives, lead the community to political empowerment, organize rallies, and help govern the affairs of the community.

The Mosque volunteers are an important part of the fabric of our IIUM community, but it is useful to look at the bigger picture of volunteerism in America in general. It has been estimated that 61.2 million Americans volunteered time in 2009, or the equivalent of 9 million full-time workers. About 44% of all adults volunteer in their communities, schools, churches, youth centers, park districts, or their preferred non-profit organizations. In 2009, the

estimated dollar value of volunteer time was \$18.77 per hour. More than 239 billion dollars were saved by volunteering.

How many tens of thousands of dollars does our IIUM community save because of the selfless work of our devoted volunteers? It is a challenge to calculate, but what we do know is that our IIUM community and its needs are expanding fast. The number of volunteers has not kept up with the demand for services. For different reasons, Muslims are not volunteering in a way that our faith and community calls for. A small number of life-long volunteers, women and men, are carrying a very heavy load for the rest of those who do not volunteer. Many Muslims are not used to give commitments that take away from their family time or social life. Most Muslim retirees and senior citizens do not volunteer compared to more than 65% of their fellow Americans of similar age. There is also a perception in our community that our youth are accustomed to receiving but not giving to their community.

We can do better and volunteer more as individuals and as a community. We can do this by teaching our children to volunteer, and by being role models for

them, spreading the good work among our friends and neighbors, volunteering to all causes not only Islamic ones, institutionalizing volunteerism in our schools, Mosques and organizations, and recognizing our volunteers for the great work they are doing.

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### Daily Lectures Of SHAS Mosque

Topic	Day	Time	Speaker
Islamic Studies	Tuesday	Before Zuhur	Dr. SM Yunus Gilani
	Thursday	Before Zuhur	Dr. SM Yunus Gilani
Tafseer al-Quran	Monday	Before Zuhur	Dr. Muhammad Adil Afridi
	Wednesday	Before Zuhur	Dr. Muhammad Adil Afridi
Hadeeth- Fathul Bari	Monday	After Asar	Dr. Mohammed Abul Lais
Hadeeth-Riadussolihin	Tuesday	After Maghrib	Ust. Ibrahim Nuh
Sirah	Wednesday	After Maghrib	Dr. Layeth Su'ud Jasem
Tazkiyatun Nafs	Wednesday	After Asar	Dr. Arif Ali Arif



## SHAS Mosque Activities

### Grand Ifthar

Talk: My Jilbab Is My Beauty

Grand Qiamullail

Women Issue: His Whisper Of Love

Daily Lectures (after Asar and Maghrib prayers)

Janazah Management Course



### Parenting Course

Spiritual Camp 2011

Question and Answer on Fiqh

Bubur Lambuk Programme

Ifthar Ramadhan

Hajj Course

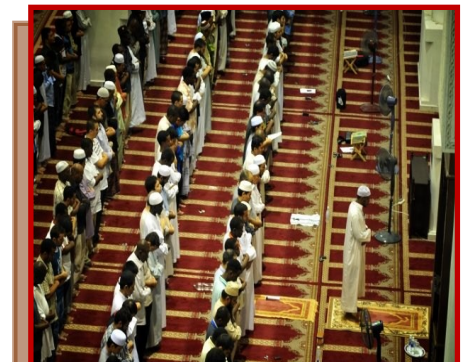


### Hujjaj Gathering

Tahfiz Camp For Children

Visit by His Eminence Al-Syeikh Dr. Abdul Rahman Al-Sudais, Imam of Masjidil Haram

Special lectures by International Speakers



## Can Men Perform Prayer at his House?

Hadeeth of Ibn Umm Maktoom – who was a blind man. He said, “O Messenger of Allaah, I do not have a guide to lead me to the mosque,” and he asked the Messenger of Allaah (peace and blessings of Allaah be upon him) to grant him a concession allowing him to pray in his house, and he allowed him that, but when he turned away he called him back and asked, “Can you hear the call to prayer?” He said, “Yes.” He said, “Then answer it.” [Sahih Muslim: 635].

If a blind man is not given permission not to go to mosque, **how about normal people?**





## Prayer at Mosque For Men: Obligatory or Recommended?

Prayer in congregation is obligatory for healthy men in the mosque, according to the more correct scholarly opinion. This is based on a great deal of evidence, including the following:

1 – Allaah says: “When you (O Messenger Muhammad) are among them, and lead them in prayer, let one party of them stand up (in prayer) with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you” [al-Nisa’ 4:102]

The following points are made on the basis of this verse:

This indicates that prayer in congregation is an obligation for all individuals, because Allaah did not absolve the second group of this obligation as a result of the first group praying in congregation. If prayer in congregation was Sunnah, it would be more appropriate for people to be excused from it at times of fear [the situation referred to in this verse], and if it were fard kifaayah (a communal obligation), it would be discharged by the actions of the first group. From the words of Ibn al-Qayyim in Kitaab al-Salaah.

2 – In al-Saheehayn (the following version was narrated by al-Bukhaari) it is narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “By the One in Whose hand is my soul, I had thought of ordering that wood be gathered, then I would command the call to prayer to be given, and I would appoint a man to lead the people in prayer, then I would go to men [who do not attend the congregational prayer] and burn their houses down around them. By the One in Whose hand is my soul, if anyone of you had known that he would receive a bone covered with meat or two (small) pieces of meat in a sheep’s foot, he would come for ‘Isha’ prayer.” [Al-Bukhaari, 7224; Muslim, 651.]

Ibn al-Mundhir (may Allaah have mercy on him) said: The fact that he was thinking of burning down the houses of people who did not attend the prayer is the clearest evidence that attending prayer in congregation is obligatory, because it would not be permissible for the Prophet (peace and blessings of Allaah be upon him) to do this with regard to something that was mustahabb and not obligatory. [Al-Awsat, 4/134]

Once it is established that prayer in congregation is obligatory, it is obligatory to perform this prayer in the mosque. It is not permissible for a man who is able to attend the congregational prayer in the mosque to pray in his house even if he prays in congregation with his family.

## Pearls from facebook



**AbdulBary Yahya**

To achieve your goals, you have to know your priorities and be disciplined enough to execute them.



**Yahya Adel Ibrahim**

You know you are #OnTheSunnah when you love those who possess the sacred knowledge. You honour them and seek their company



**Mufti Ismail Menk**

A small deed of others can be more loved by the Almighty than all our deeds put together so never underestimate the value of others in the Sight of the Almighty and never underestimate the value of any deed no matter how small it may seem. Many people have been deceived due to judging books by their covers. This is because at times the one who appears to be most religious is in fact very vulgar and criminal, and the one who may not appear to be so religious has the best character, fights laziness and tries his best.



## What Does al-Quran Say About Women?

“And for women are rights over men similar to those of men over women..”

[Al-Baqarah 2:226]

### But She's Different.....

Seeing her being likeable by all people in her circle, hearing good things (almost on everything!) about her from every people who knows her, with her personality who always seems to be happy and making people around her happy with her presence makes you wonder, “Who is this girl?”

Glaring at her once, you might say, “She seems normal, just like other ordinary Muslim women.”

She prays five times a day, just like others. Ok, her hijab- she wears proper hijab; loose and modest clothing, she covers herself well, just like many others.

Her friends - She seems to be making friends with everyone, not a big deal! But after spending more time with her, you came to learn more about her. You came to learn one beautiful thing about her which distinguishes her from other ordinary Muslim girls.

HER AKHLAQ. It's her beautiful manners that makes her different. It's her beautiful heart, beautiful soul attract you most. You have met many Muslim women but she's different...

She's always happy. And she makes you feel happy too. You wonder why. Why you feel different in her company? Why do you feel so peaceful and tranquil being in her presence?

Now you understand why. She may seem to be ordinary on the outside, but from the inside she is extraordinary.

She's a girl who tastes the joy of faith. True indeed, “Verily, in the remembrance of Allah do hearts find rest...” (Ar-Ra'd: 28)

She observes her duties as a believing woman to her Lord well. So does her towards HIS creations.

She's kind, nice, friendly and generous to all her sisters. She observes her speech. She tries best not to lie even when she's joking nor she backbites. She speaks nothing except what's good and beneficial.

She observes her actions, not to be hasty nor does she want to act foolishly. She thinks wisely before acts.

Then you realize, every single moment you spend with her increase you in knowledge, good deeds and most importantly- your faith.

Above all these, you learn that the only thing which drives her to be as such is only one simple concern: “Is Allah pleased with me? Is Allah happy with me?”

Now you wonder why you can't be like her. Ukhty, you have the answer.

Yes you can. All you have to do is just start being one. Set the right intention-to please Allah alone. Then strive to do things (in your utmost capability) which please Allah most.

Know this: what pleases Allah will please others whom HE is pleased with as they are pleasing HIM too...

So start today. Don't delay.

Till we meet again. Wassalamu 'alaykum.





# The 40 Ahadith of Imam An-Nawawi

## 1st Hadith

On the authority of Aboo Hafs `Umar ibn al-Khattaab radiAllaahu anhu, who said: I heard the Messenger of Allaah sallAllaahu alayhi wa sallam say:

إنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى الله ورسوله  
فهجرته إلى الله ورسوله ومن كانت هجرته لدنيا يصيبها أو امرأة ينكحها فهجرته إلى  
ما هاجر إليه

"Actions are but by intentions and every man shall have only that which he intended. Thus he whose migration (Hijrah to Madeenah from Makkah) was for Allaah and His Messenger, his migration was for Allaah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated." [al-Bukhari and Muslim]

In the hadeeth, when the Prophet (sallAllaahu alayhi wa sallam) says "actions are but by intention" then the 'by' here means that the acceptance and correctness of any action depends upon the intention behind it. An action which is apparently good, such as giving money in charity, will be rejected if the intention behind it is wrong, for example: to show off. Indeed, the Prophet (sallAllaahu alayhi wa sallam) has narrated from Allaah that if a person performs an act for Allaah's sake and also for the sake of someone else, then Allaah will reject the deed entirely and leave the whole of it for the partner that the person made. This shows us how grave the sin of shirk is - it is the only sin that Allaah will never forgive.

In the hadeeth, the words "shall have" means that the person will be rewarded for only that which he intended. So, as mentioned in the hadeeth, if a person performed the Hijrah, but did it with the wrong intention then he would not be rewarded for that action of Hijrah.

The word "actions" refers to those actions which are part of the Sharee'ah of Islaam. Thus, any action of the Sharee'ah - such as making wudoo', the prayer, or zakaat, or fasting, or the Hajj, or any other act of worship - will not be accepted and rewarded unless it is performed with the correct intention.

[Ibn Daqiq al-'Eid's commentaries on the famous 40 hadiths collected by Imam an-Nawawi]

Abu Hurayrah (RA) said that the Messenger of Allaah (SAW) said:

Allaah, the Glorious and Exalted said, "I have divided the prayer between Myself and my servant equally and My servant shall be granted what he asked for."

Therefore when the servant says, 'all praises and thanks are due to Allaah, the Lord of the universe', Allaah says, 'My servant has praised Me.'

When he says, 'the Most Beneficent, the Most Merciful,' Allaah says, 'My servant has extolled Me.'

When he says, 'Master of the Day of Judgement,' Allaah says, 'My servant has glorified Me.'

When he says, 'You Alone we worship and Your aid Alone do we seek,' Allaah says, 'this is between Me and My servant and My servant shall have what he requested.'

When he says, 'guide us to the Straight Path, the Path of those whom You have favoured, not of those who have incurred [Your] wrath, neither of those who have gone astray,' Allaah says, 'this is for My servant and My servant shall have what he asked for.'

[Sahih Muslim: 775]



# God's Remembrance

By Suhaib Webb

## Reflections from Imam Ibn al-Qayyim and Imam al-Ayni

*Mu'adh bin Jabal* once said,

"No action saves a person from God's punishment like remembering Him."

*Ibn al-Qayyim* commented on this,

"Meaning: Constant remembrance is a means of God's constant love. Remembering Him is to the heart, what water is to a seed. Nay; what water is to a fish, there is no life without it."

## The Scope of Remembrance

"There are 3 types of remembrance:

1. Remembering God's names, attributes and praising Him with them.
2. Honoring Him, praising Him, glorifying Him, singling Him out for worship and magnifying Him. The word "remembrance," when used by later scholars, carries one of these meanings.
3. Remembering Him by mentioning what He ordered and prohibited. This is [also] the remembrance of scholars. Actually, all three are related to a scholar's remembrance of their Lord."

*Imam al-Ayni* wrote: "The virtues of remembrance are not restricted to glorifying God, acknowledging His oneness, praising Him and magnifying Him.

Nay, every act of obedience to Him is a form of His remembrance. This was the opinion of *Sa'id bin Jubair* and other scholars.

Every type of remembrance is allowed for the one who has a minor impurity, is sexually defiled, a woman on her menses, or suffering from postpartum bleeding, except reciting the Qur'an, because that is not allowed for a ritually impure person."

*Al-'Ilm al-Hayyib fi Sharh al-Kalim al-Tayyib*, pgs. 102-103

## The Greatest Way to Remember God

*Ibn al-Qayyim* wrote: "One of the greatest ways to remember God is with His words.

God says, "Whoever turns away from my remembrance, then he will, without any doubt, live a suffocating existence and we will gather him on the day of rising (the day of judgment) blind." [Qur'an, 20:124]

His remembrance in this verse is the Qur'an that He sent to His messenger □ (God's peace and blessings be upon him).

God says, "Those who believe and their hearts are tranquil because of God's remembrance. There is no doubt, that with God's remembrance the hearts are tranquil." [Qur'an, 13:28]

Other forms of His remembrance include supplicating to Him, seeking His forgiveness and approaching Him with absolute humility. And these, including reciting His Book, are five types of remembrances."

*Jalal al-Afham fi al-Salah wa al-Salam 'ala khari al-Anam*, pgs. 365-366

## For Every Situation There Is a Perfect Word

*Imam al-Ayni* was asked, "Which is better, remembering God by observing certain invocations, or reading the Qur'an?"

He responded, "Reciting the Qur'an is more virtuous than that [see #2 under The Scope of Remembrance above], and remembrance is more virtuous than supplication. However, there are times where the opposite holds true. For example, it is better to say the invocations taught by the Prophet □ for bowing and prostration in prayer, than reading the Qur'an.

In fact, at that time, reading the Qur'an is forbidden (according to some scholars) or disliked (according to others). The same applies to the statement, "Allah heard the one who praised him [*sami Allahu liman hamida*]," when standing up from bowing during prayers; sending prayers upon the Prophet (at the closing of prayers); observing the invocations said after the prayer; saying there is no god but Allah; glorifying Him, magnifying Him, praising Him and replying to the call of the one who calls the prayer. All of these (if observed at their perspective times), are more virtuous than ignoring them, because a person was busy with the Qur'an.

It is true that the superiority of the Qur'an over other forms of speech is like the superiority of God to His creation but, for every situation there is a word that fits, and when that situation changes, the right word or phrase loses its wisdom, and its benefit is no longer sought."

—*Al-'Ilm al-Hayyib fi Sharh al-Kalim al-Tayyib*, pgs. 99-100